

HOLY JUMPERS

LIVE BY LEAPS AND PRAYERS

New York.—Hidden on a little New Jersey farm, a community of sixty persons, one-half of them children, are trying to vitalize a complete reaction against money greed, hypocrisy, and the present-day Christian church and to keep it alive by religious hysteria.

They depend on "faith" (i. e., prayer) for food, clothing, and the bare necessities of life.

They have followed the injunction of Jesus to sell their goods, give the proceeds to the poor, and follow Him. Medicines and physicians are forbidden, and their only treatment for disease consists of prayer and anointing the body with oil.

Officials of the state of New Jersey say that if any one dies after such treatment those concerned are guilty of criminal negligence and indictable for manslaughter.

The community is managed on the cooperative plan, no one receiving wages for work, and all supplies going into a common fund, the men and women sharing the work on an equal basis.

Converts are kept in a high state of religious excitement by a conglomeration of Biblical text, sophistry, and slang, and talk of modern saints and miracles.

Seeking to live according to Biblical injunction, they work themselves into a frenzy, march, dance, and leap high in the air, hence their name, Holy Jumpers.

A member of the community has already been taken to the Somerset County Insane Asylum suffering from religious mania.

What the Jumpers Are Like.

Such, in brief, is a summary of the lives of the Holy Jumpers on their farm near Weston, a station on the Reading railway five miles southwest of Bound Brook. Attention was attracted to them by a report that they are to invade New York in the manner of "Elijah" Dowie and his Jumpers. What manner of people are these who would fill Broadway with their cries and wild dances? The question led to a visit to Weston.

"Where are the Holy Jumpers?" the reporter asked a farmer he met on the way.

"Right down that on the township where you see that barn and windmill," he replied. "Do they jump? Yes, but they do, I was at their prayer meeting last Sunday. One of 'em, Brother Harman, they called him—man as big as you, six feet high, waist, Brother Harman yelled 'Hallelujah!' just as loud as he could, crouched up his legs under him, and jumped—it looked as if he jumped most as high as that lamp post."

"They're praying most all the time, too. Some weeks since one of the fellows here was a-comin' up the township and chanced to look over toward the Jumpers' place. Sure as I'm here, there was a Holy Jumper standin' at-top their haystack, his hands up in the air, praying for all he was worth. Guess he was praying about the hay."



"These Jumpers seem to be decent enough, though," the farmer added, "only they keep mostly to themselves."

Thus primed, the reporter walked down the Delaware and Raritan canal to the Holy Jumpers' farm to meet one of the most curious experiences to be found near New York.

Reporter Unconvinced.

He went to scoff, he could not stay to pray. The hymns, sophistry, and the plight of 30 little children were too unconvincing; his sense of humor too acute. Yet as he left, one question was burning in his mind: Are these simple, possibly misguided people solving the great social question of co-operation by the mere force of their religious zeal, where others have failed, especially in the famous Brook Farm experiment, by an excess of theory and knowledge?

"Zarephath." A big sign at a turn of the road bore the name of the Holy Jumpers' settlement. Lower down, at the entrance to the dooryard, was an arch and "The Pillar of Fire" on it.

A "salut" passed on a bicycle. He wore the uniform of the sect—a black shirt and helmet. The men in the mar-

ket gardens on either side had the garments of the "workers"—blue shirts and breeches. The "sister" who received the reporter wore a dress of similar material.

In the bare reception room one sound predominated over all others. Outside were sunshine and the song of life—the click of the windmill, locusts, and bees buzzing in a cornfield, the chatter of children, the sound of hammers as the workers raised a big tent for the camp meeting. Inside was the sound of hymns pounded out on a hard-tuned piano, persistently, monotonously, endlessly until the visitor thought of the most maddening in the list of ancient tortures—the steady drip of water on a man or woman's head.

"You have been very successful here!" began the reporter.

"The Lord's blessing has been upon us," the "sister" answered absently, as if in a dream or listening to the torturing hymns.

Home Is Gift of Believer.

"You own this place?"

"Yes, it was given to us about two years ago by Mrs. Garretson—Mrs. W. P. Garretson. She saw the true light—the light of the Lord in faith—she and her son and her two daughters. We have been here about a year and a half. There are 30 acres of land and 30 grown people, some of them married, but mostly young men and women, and about as many more children. They have given up all their worldly goods and followed Him."

"You must have plenty of money, then?"

"Oh, no," with a smile. "People with worldly goods are not eager to give them up and follow the Lord."

Gradually more facts came out after persistent questioning. Six years ago, Mrs. Alma White, wife of a Methodist preacher in Denver, was inspired to preach on her own account. The conference of the Methodist church would not make her a full-fledged minister. But "the Lord blessed her in singing," so she started her own church. She calls it the Pentecostal Union, her neighbors, "The Pillar of Fire"; the public, the Holy Jumpers. The "sister" who was talking called it "the holiness movement—the Methodist church as it was in the days of Wesley, before people thought only of worldly things and the ministers of preaching and prayer for wage."

Mrs. White is still the head—the Mrs. Eddy, the Mrs. Piper—of the sect. She lives in Denver, where the Holy Jumpers have a Bible school and 150 missionaries and the union got a charter in 1902. Mrs. White's brother, C. W. Bridwell, is the head of the farm at Weston, which is the eastern headquarters of the sect. There are other mission houses in Los Angeles, and Lafayette, Ind., with a dozen missionaries each.

Have Biblical Authority.

"What are the peculiar ceremonies of your sect? You march and dance?"

"Oh, yes," the girl replied. "Are we not told in the Bible how David

danced before the Ark of the Covenant, 'yes, and was exceedingly glad? Did not Miriam dance with joy when Israel was delivered from the hands of the Egyptians and the Red sea flowed back and confounded the enemies of the Lord's people? Again, in the New Testament the dance is mentioned as a part of religious worship."

"Yes, and singing—even with cymbals and spoons," quoted the reporter.

"Yes—yes—we use cymbals, drums, too. And we often sing to the music of banjos and guitars."

"You have harps, too?"

"We play on autoharps. But most of our music is on the piano. As we sing, we dance as they did in the old days, marching about, and jumping up and down in our gladness. That is why they call us Jumpers."

These were the words of the religionist, the sentimentalist. On the other hand, strangely bald and strangely compounded of Scriptural phrase and modern sophistry is the official explanation of the jumping habit. Here it is:

Why They Jump.

After they had organized into a church, entirely independent of everything that

they gather and pray for him. They say one of these workers left for Paterson penniless, but when they prayed a stranger came up to the traveler and gave him \$2. The Jumpers cite numerous cases in which they have "prayed themselves into" shoes, uniforms and food with no trouble at all.

"Last week," to quote Bridwell, "we had no money with which to purchase certain supplies and meet some payments, but the Lord sent us in a sufficient sum, and has been sending us in smaller amounts from day to day."

New York Can Wait.

New York—"the purple woman of Babylon"—will not hear their prayers for the present. They have no immediate plans for coming here as "Elijah" Dowie did. Their missionaries, however, have already preached here as they have in Paterson, Newark, New Brunswick, Somerville, Bound Brook, and Philadelphia.

When a person is ill they pour oil on his or her body and pray—that is all, they say. The body is anointed because people mentioned in the Bible did it. Their idea of "healing" by prayer is made clear by this case reported by Bridwell. He says:

"The other day one of our sisters unwittingly swallowed a piece of broken glass, and another piece lodged in her throat. Her condition became quite serious, and we saw at once that God would have to undertake. A prayer meeting was called, in which a number of persons implored the Lord for her immediate relief. While we were assembled the victory came; our sister began to praise the Lord and claimed deliverance. Suddenly she started to shouting uproariously and, turning about, we saw a piece of glass in her hand that had been dislodged from her throat. She had endeavored a number of times before to get it out without avail, since then she has been all right, and testifies that a miracle was wrought in her behalf."

Conflict with State's Laws.

These methods of treating disease are in direct conflict with the laws of New Jersey. When a person dies in Weston the fact must be reported to Dr. William C. Long of Somerville, county physician of Somerset county, in which the settlement is located. A failure to do so is punishable with a fine of \$500. The county physician must investigate the cause of death, and if he finds it was due to neglect, abuse, or violence, he refers the case to one of the coroners of the county.

At the office of the prosecuting attorney of Somerset county it was said that if a person should die without medical attendance and after no other treatment than the pouring of oil and prayer the persons involved could be held for criminal negligence and an indictment for manslaughter would probably follow.

The first death at Zarephath of which County Physician Long has knowledge occurred last February. A man in the community fell from the roof of a barn and was fatally injured. A doctor was hastily summoned from Bound Brook, but could not save his life. The body was buried on the farm—the first in a plot of ground set aside by the Jumpers for their graveyard. No other deaths had been reported from Zarephath, Dr. Long said.

In June last, when one of the women in the community was seized with religious insanity, there was no place to keep her in the settlement. Dr. Long was notified and had her sent to the Somerset County Insane asylum.

As the sister continued her conver-

sation with the reporter, the monotonous notes of the piano had been merged with the click of the windmill, the hum of bees, and the chatter of children. Then a man and a woman began to talk in the next room. They might have been quarreling. Their voices were pitched high, now both speaking together unintelligibly. Then followed silence for a moment, then a single voice in great excitement: In Fervent Prayer.

"Oh, help, help us—Show us the way—Oh, we've done wrong—We thank Thee—We love Thee—Help—help us—O Lord—"

The communistic plan of Zarephath is a success, if the rich fruits of field, garden, and truck patch count for anything. At the beginning of every week the work of the colony is divided among the men and women with little or no distinction between the sexes. The men wash dishes, cook, and make beds, just as the older boys plow and the women work in the gardens. In the Zarephath building the men are lodged at one end, the women at the other, and the children on a lower floor.

They eat two meals a day. Breakfast is at 9 in the morning and dinner at 4. Each is preceded by prayers, and perhaps with testimonies, singing, and marching.

"All of these services, the prayer meetings, our marriage service, and the ceremonies at the graves have no regular order," explained the sister;



"It is largely arranged as the spirit of God moves us."

Life of the Little Jumpers.

Scriptural injunction is followed in the kitchen as well as the bare little chapel. Pork is eschewed as unclean; so are "fish without scales." Fruits and cereals form the bases of the favorite dishes.

What of the 30 little children who live in such surroundings? They pray as they play. Their ills are treated, too, with oil poured on their bodies and by prayer. They learn to jump and go to the meetings and give strange "testimonies."

Here is a prayer, which the Jumpers credit to Glenn Plank, aged three:

"Dear Lord, we thank you for helping us to sing songs, I thank you for making my ear well. Supply our needs for this day and send in some dollars. My shoes are awful bad, send me some new ones, for Jesus' sake. Amen."

Services for Children.

The children have special services to pray for clothes and the missionaries. They have prayer meetings every morning from 6:30 to 7:30 o'clock. They also have "praise services" distinct from those of their elders. They range in age from babyhood to 10 or 12 years. "In the school term" one of the Jumpers explained, "we also teach them in secular knowledge, including some of the high school branches."

Indeed, children may be called a star feature at Zarephath. The farm was given by Mrs. Garretson for a children's home as well as for missionary work, and in the notices of the camp meeting the building is called a "children's home."

Characteristic of the sect is Bridwell's description of the children when he recently returned from the west. Their enthusiasm evidently filled his heart with gladness, for he says:

"We were delighted once more to meet the children and to hear them pray and testify. God is certainly blessing this department of our work and helping the little ones to become faithful in His service. They have their little trials and experiences, and win battles which mean more in their lives than any of the great historical conflicts of this world."

A Gliding Boat.

The new gliding boat made in Paris by Levasseur and Loin consists essentially of a light, pointed main section, which is connected by a light wood platform two feet long to a flat tail 30 feet long. The forward section contains the motor, from which a shaft runs to the propeller in the tail. The rear end of the tail is almost submerged, while the forward end and the main boat float on the surface and are almost lifted out of the water by the action of the propeller. The new 50-horsepower eight-cylinder Antoinette motor is used. In calm weather the new form of boat glides very rapidly on the surface of the water and in rough water—this being the special advantage claimed over sliding and ordinary boats—it is able to run at a fair speed.

Business Appreciation.

Herr Hirsch—That man Levi has got his eye on our Rosa. He's a thundering good man of business and he can have her if he wants. He once got some money out of me in payment for some things I had of him.

Daily Market Report.

EAST BUFFALO.

East Buffalo, N. Y., Sept. 4.—Cattle—Receipts 125 head; market fairly active and steady.

Veal calves—Receipts 100 head; market active and firm. Top veals 3.75 @ 9; cull to fair 4 @ 8.50.

Sheep and lambs—Receipts 2,200; head; market active and steady. Choice lambs 7.75 @ 8.10; cull to fair 5.25 @ 7.50; yearlings 5.50 @ 6.25; sheep 2.75 @ 5.25.

Hogs—Receipts 3,400 head; markets fairly active, prices shade lower on pigs, other grades steady. Yorkers 6.60 @ 6.85; pigs 6.50 @ 6.70; mixed grades 6.70 @ 6.80; heavies 6.40 @ 6.70; roughs 5.25 @ 5.60; stags 4.40 @ 4.50.

UNION STOCK YARDS

Union Stock Yards, Ill., Sept. 4.—Cattle—Receipts 23,000; estimated for tomorrow 7,000; market steady. 100 lower; prime beefs 5.35 @ 7.20; poor to mediums 4 @ 5.30; stockers and feeders 2.60 @ 5; cows and heifers 2.50 @ 5.25; canners 1.25 @ 6.25; Texans 3.50 @ 5.25; westerns 4 @ 6.10.

Hogs—Receipts 22,000; estimated for tomorrow 21,000; market weak. Fe lower; light 5.00 @ 6.45; rough 5.30 @ 5.60; mixed 5.50 @ 6.40; heavy 5 @ 6; pigs 5.30 @ 6.20.

Sheep—Receipts 26,000; estimated for tomorrow 15,000; market steady. 100 lower; native sheep, 3 @ 5.70; western sheep, 3 @ 5.70; native lambs 4 @ 7.50; western lambs 5.25 @ 7.55.

CLEVELAND

Cleveland, O., Sept. 4.—Hogs—Receipts 25 cars; shipments light; steady. Yorkers 4.65 @ 6.70; mixed 6.50 @ 6.60; heavies 6.20; best pigs 6.3 @ 6.70; stags and roughs 4 @ 5.30.

Calves—Receipts 100 head; steady. Sheep and lambs—Receipts 3 cars; steady.

Cattle—Receipts 3 cars; slow.

PITTSBURG

Pittsburg, Pa., Sept. 4.—Cattle—Supply light; market steady. Choice 6 @ 6.50; prime 6.10 @ 1.25; good 5.75 @ 6; tidy butchers 5.35 @ 5.70; fair 4.50 @ 5.10; heifers 3.65 @ 5.10; fat cows 2 @ 4.25; bulls 2.25 @ 4.50; good fat cows and springers 3.35 @ 5.50; common to fair \$20 @ \$30.

Sheep and lambs—Supply light; market steady. Prime wethers 5.50 @ 5.60; good mixed 5.15 @ 5.40; fair mixed 4.60 @ 5.10; culls and common 2 @ 3; lambs 5 @ 7.25; veal calves 8 @ 8.25; heavy and thin 4.50 @ 5.50.

Hogs—Receipts 10 doubledecks; market active and 10c higher. Prime heavy 6.35 @ 6.45; medium and heavy Yorkers 6.80 @ 6.85; light Yorkers 6.90 @ 6.95; pigs 6.70 @ 6.75; roughs 4.50 @ 5.60; stags 7.75 @ 4.50.

CHICAGO GRAIN

Chicago, Sept. 4.—Wheat—7-8 @ 1.58 higher; September closed at 1.58; December sold between 98 7-8 and 1.01 1-4; opening at 99 1-8 and closing at 1.00 3-4; May between 1.04 5-8 and 1.07 1-8; opening at 1.05 1-4 and closing at 1.06 3-4; No. 2 red winter 96 1-2 @ 97.

Corn—1 1-4 @ 1 1-2c higher; September closed at 62 3-8; December sold between 61 1-8 and 61 7-8; opening at 60 1-8 and closing at 61 3-8; May between 60 5-8 and 62 1-2; opening at 60 3-4 and closing at 62; No. 3 yellow 65 @ 66.

Oats—1 3-8 @ 1 7-8c higher; September closed at 56; December sold between 51 7-8 and 54; opening at 51 7-8 and closing at 53 1-2; May between 53 and 54 7-8; opening at 53 and closing at 54 1-8; No. 3 white 46 3-4 @ 49 1-2.

TOLEDO GRAIN

Toledo, Sept. 4.—Wheat—Cash 1.00 1-4; September 95 1-4; December 1.00 1-4; May 1.05 7-8.

Corn—Cash 66; September 66; December 61 3-4; May 62 1-2.

Oats—Cash 53 1-4; September 53 1-4; December 53 1-4; May 54 1-8.

Rye—No. 1—81; No. 2—80; No. 3—70.

Cloverseed—Cash and October 1.75; December 9.45; March 9.47 1-2; Alsike September 9.00. Timothy, September 2.00.

CHICAGO PRODUCE

Chicago, Sept. 4.—Eggs—Extras 22; firsts 18 1-2; prime firsts 20. Butter—Extras in creamery, 28 1-4; firsts 23 1-2 @ 25; dairies, extras 24.

Live poultry—Turkeys 12; chickens, hens, 11 1-2; chickens, springs 13; geese, per dozen, \$5 @ \$7.

NEW YORK PRODUCE

New York, Sept. 4.—Butter—Receipts 13,217 packages; a choice firm. Creamers extra 26 1-2; firsts 24 1-2 @ 26; factory firsts 21 @ 1-2; packing stock 16 @ 20; state dairy tubs finest 25 @ 1-2.

Eggs—Receipts 20,915 packages; steady. Nearly white fancy 28 @ 30; extra mixed 24 @ 26; western firsts 20 @ 21.



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The amount of money you have lost by keeping your spare rooms vacant so long. A large sum is it not? Make up your mind that you will lose money no longer in this way. Have your ad inserted in The Mirror for a week, which will cost you 50 cents. Your room will then be rented. Cheap commission to pay, is it not? Phone ads to No. 6 either phone.

HELP WANTED

WANTED—Dining room girl at Hotel Noddies. 8-31-07

WANTED—An experienced girl for general housework. Mrs. Harry W. Haberman, 148 South Main street. 9-4-31

WANTED—At once a dining room girl and dishwasher at the Colonial restaurant. 8-20-07

WANTED—First class floor, vice, milling machine and plaster hands. No labor troubles. Steady employment. Nine hour shop. Address T. care Mirror.

"OPPORTUNITY OF A LIFETIME"—We own formula for an article for which there is an immense sale. Reliable man with \$1,000 can secure valuable rights in your locality. We install plant for the manufacture of this article in your city. For particulars address, R. B. Sutter and Company, 327-329 Schofield Building, Cleveland, Ohio. 8-24-07ltw

FOR RENT

FOR RENT—Furnished rooms. Modern conveniences. Call at 256 Pearl street. 9-3-07

FOR RENT—Two furnished rooms for light housekeeping. Gas for light and heat. Corner of Church and Prospect streets. 8-29-07

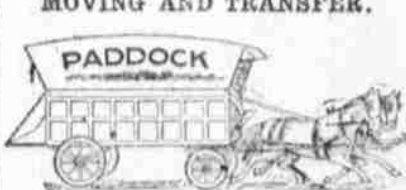
FOR RENT—Rooms for light housekeeping. Inquire at 401 East Center street. 8-28-07

FURNISHED ROOMS—First or second floor. Bath, gas and all modern conveniences. 113 Blaine Avenue. 8-29-07

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AUCTIONEERING—J. W. Clark will cry sales of every description at reasonable rates. Satisfaction guaranteed. Your interest is my interest. Office rooms, Court street. Both phones, Marion, Ohio. 8-8-07

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FOR SALE—Farm of 132 acres, 3 miles from Geneva, Ohio, one mile from traction line, would exchange for smaller farm or city property. Address Box 72 Marion, Ohio. 8-31-07

FOR SALE—Modern house of 8 rooms and bath, slate roof, furnace and range, gas and electric lights, cellar, automatic pump, lot 50x120. Z. W. Testor, 237 Girard Avenue. 8-31-07

FOR SALE—500 acres of good land, with good buildings, good fences, good wells, new scales and well adapted to stock raising. Can be divided into four farms. Has stone pile on two sides. Will take part payment in Marion City property. Charles Ho'setter, Phone 333. 7-12-07

UNION IRON AND STEEL COMPANY FAILS

New York, Sept. 4.—The failure of the Union Iron & Steel company was announced today and it has been put in the hands of a receiver. Only clerks were in charge of the offices today and it was stated no officers were expected in.

The company was incorporated in 1890, with a common stock of \$1,000,000 and a similar amount of preferred stock.

Liptons Tea. R. T. Lewis & Co.

THE SAVI ACTS LIKE A PULCHER.

RELIEVES ALL FORMS OF RHEUMATISM.

HAND AND ARM BURNED

Aged Resident Painfully Injured.

RECOVERY IS DOUBTFUL

Flesh Burnt to Crisp Drops From the Bones.

Gangrene Has Set in and the Arm will be Amputated to Save the Patient's Life.

As a result of an accident Tuesday afternoon, Charles Newcomb, aged 70 years, of Bryant street, was terribly burned about the right hand and arm and his recovery is very doubtful.

Newcomb had been suffering for some time with blood poisoning in the index finger on his right hand. He had the hand bandaged and Tuesday afternoon he saturated the bandage with turpentine as directed by his physician. He then went out on the porch at his home to enjoy a smoke. Some red hot ashes from his clear fell upon the bandaged hand, burning the turpentine. The flames blazed up several feet high and before they could be extinguished the man's hand had been burned almost to a crisp and the flesh was falling away from the bones. He was also badly burned about the left hand and arm.

Dr. H. W. Sager was summoned and rendered surgical attention. The physician states that gangrene has set in and it will be necessary to amputate the arm to save the patient's life. On account of the advanced age of the patient, who is an old soldier, the chances for ultimate recovery are very slight.

RECEIVER IS NAMED FOR FABIAN COMPANY

Cincinnati, Sept. 4.—Suit for a receiver for the Fabian Manufacturing company was filed Wednesday because of the mysterious disappearance in New York of Seward Heidebach, president of the company.

M. E. Moeh was appointed receiver, his bond being fixed at \$300,000 by Judge Ferris. The company is solvent, but its business cannot be transacted because of the absence of Heidebach.

Greek Cruelty to Animals. Cruelty to animals is practiced to such an extent in Athens that one German tourist declared it completely spoiled his pleasure in his trip.

